

Jonas (J)
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The true hy-
storie of the Christen
departynge of the reuerēde mā,
D. Martyn Luther, collected
by Justus Jonas, Michael Cee-
lius, and Joannes Aurifaber
whych were present therat,
& translated into En-
glysh by Johan
Bale.

Arma Ducis Saxoniae.



I hearde a voyce from heauen (sayth S.
Johan) whych sayd thus vnto me. Blessed
are the dead whych depart in the lorde. For
they from hens forth shall rest from thei-
r labours. Apoca. xiiij.

Copy of the
List of the
Department of the Interior
to the Secretary of the
Department of the Interior
by John J. ...
and ...
which were ...
transferred into the
State by ...
1865



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The true hystorye of
the Christen departynge of the
reuerēde man D. Martyne Lu
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nes Aurifaber whych were pres
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ted into Englysh by
Johan Bale.



In the year of our lord
de a M. D. XLVJ. at
the instaunt request of
the worthy and noble
earles of Mansfelde,
the Reuerende man of
God Doctor Martyne Luther departed Journaie
from Wittemberge the 23. of Januarie,
and rested the first nyght at Buttersfelde.
For thys only cause ded they call hym
thydre at that tyme, to ende by hys gods
lye dyscreffyon serten grevous scysmes
and controuersyes, whych had longe (&
not without parell) contynued betwix
them. Rather coueted they hym than
anye other persone to synysse these varya

The Christen departynge.

unces. for that they knewe hym a man of
most grounded cōscience, lernynge, & iud
gemēt, & also natyue borne within their
Isleben. domynyon in a cytie called Islebē. And
though the treatye of such polityc causes
perteyned not to hys vocacyō, yet was he
not vndylygēt in reducyng that lōge cō
ceyned malyce and daungerouse hate, in
to a most agreable Christen concord.
And therather, that it was in hys owne
natyue contraye.

Ballis. On the xxiiij. daye of Januarye abou
te eleven of the clocke, he came to Ballis
and remayned there all that daye forth
and iij. dayes after in the howse of Do
ctor Justus Jonas. In the meane tyme
he made there a solempne sermon in the
temple, of the Conuersyon of S. Paule,
out of the Apostles Actes.

3. sonnes. On the frydaye after/whych was the
xxviii. daye of Januarye, he departed frō
Ballis with Doctor Jonas and hys iii.
sonnes Johan, Martyne, and Paule, &
so passed ouer the daungerouse flode in a
smal whyrre, takynge hys iournaye from
then towards Isleben hys owne na
tyue cytie.

As he had ones entered the countye of
Mansfelde,

Of S. Martyn Luther. 3

Mansfelde, he was honourably receyued of an C. and xiiij. horsemen. Anon after in the charett he became so sore sycke, that all they whych were present, much **Sore sycke** doubted of hys lyfe. Whereupon they toke the next harbour, & releued hym with soch prouysyon as there was, so that he was verrye cherefull that nyght, and complained nomore of sicknesse.

From the xxix. daye of Januarye tyll the xvij. daye of Februarye, he was continuallye occupied aboute the matters of concorde and agreement of the foresayd noble prynces, bryngynge it vnto a most godlye conclusyon. And besydes hys great labour in so necessarye a cause, **Preached** he preached in the meane tyme iiij. worthy sermons, and ij. tymes communycated with the Christe churche there in the holye supper of the lorde. And in the latter communyon, whych was vpon the sondaye, he ordayned ii. mynisters of the worde of God, after the Apostles maner.

From the aforesayd. xxix. daye of Januarye to the xvij. of Februarye, manye a wonderfull sentence came out of hys mouthe, and manye comfortable wordes ded he vtter. Manye harde places of the

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scriptures he opened in the pience of
those noble prynces, both at their tables
and other where els, wherof a booke is
now compyled and imprented. And a-
monge all other, he oft tymes complay-
ned of hys age, and sayd. If it pleased
God that he came agayne to Wittem-
berge, he wolde desyre no longer to lya
ue, but depart in the lorde.

Prayer.

And alwayes at even, he vsed by the
space of these xxi. dayes, to go from the
prynces great haule to hys owne chābre,
where as standynge ryght vp agaynst
the wyndowe, he occupied a ferten tyme
in most feruent prayer vnto God the eter-
nall father. Wherof we Justus Jonas,
Michael Celius, Joannes Aurifaber, &
Ambrose hys owne seruants much mar-
ueled, vnderstādynge oft tymes ferten of
hys wordes. And thys done, he turned
hym alwayes from the wyndowe towar-
des vs with a merye countenaūce, as one
delyuered of a verye heauye burden. The
wolde he a lyttle commun with vs, and
so go to hys bedde.

On the wedynsdaye, whych was the
Prynces, xvij. daye of februarye, both the noble
prynces & we desyred hym to kepe hys
chambre,

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Chambre, and no longer to accombre hym
selfe in their matters, whych were afore
that fullye and clerelye pacysyed. Not
withstandynge he came forth that mornynge
& agayne at euen, lyke as he had
done euerie daye afore. In the verye same
euenynge after supper, about a viij. or viij.
houres afore hys departynge from this
worlde, he made vs a most grounded ser- A sermon
mon of death necessarye and of the lyfe
to come, hauynge therein this sentence as
monge other.

O most blessyd lord, xx. years are a ver-
rye small tyme. Yet if there were no in-
crease therein accordynge to thy godlye
creacyon and ordynaunce, the worlde
wolde in a maner be clerelye vacaunt,
or without people. The greater part
of hys churche, doth God gather vnto
hym from infants. And verelye I bele-
ue this to be true, that whan a yonge
childe of one yeare of age dyeth, there
departeth out of the worlde with hym,
a M. or ij. of the same age. But whan Departs
I now depart the worlde whych am- ryngge,
thre score yeares olde, there wyll sca-
nt iij. score depart hens with me of the
same age, so fewe are there whych lyue to
A iij that

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that age. And nothyng els wyne we
by our longe contynuaunce here, but day-
lye affliccyons and sorowes, in beholdyn-
ge the wyckednesse, falsehede, and cala-
mytees of thys worlde. What a cruell
spere our common aduersarye is, we nee-
de to go no farther for recorde than our
selues. And non other thyng els is man-
fynde, than a shepe folde appoynted to
the slaughter.

Afterwarde in the nyght as we were
in dyuerse communycacyons, he chaun-
ced vpon thys questyon. Whether in the
A questyō worlde to come or in the perpetuall con-
gregacyō, one of vs shuld knowe an other
or naye? And as we instauntlye desyred
hym therein to saye hys mynde, he made
vs thys answer. How ded Adam (sayd
he) how ded Adam? As he arose from
the slepe that God cast hym in, Gene. 2,
and behelde Eua standynge by hym,
whome he neuer sawe afore, he sayd not,
what art thou? or from whens dost thou co-
me? But he sayd. Thys is now a bone ta-
Adam. ken of my bones, and a verye fleshe of my
fleshe. Thus perceyued he her, not to be
made of a dead stocke or a stone, but of
hys owne fleshe. And full was he of the
holye

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holye Ghost in that heure, hauynge the
perfyght & thorough knowledge of God.
To thys full knowledge shall we come
after thys lyfe, beyng renouated in Christ
and shall knowe one another by counte-
naunce, more perfyghtlye than euer Ada
knewe Eua bys wyfe.

After these communycacions, he arose
se and went vnto hys owne chambre, bys
ii. sonnes Martyne and Paule with Mi-
chael Celius folowynge hym. Anon after
leanynge in the wyndowe, he gaue hym-
selfe to prayer after hys accustomed ma-
ner. Then went Michael Celius downe
agayne / and mastre Johan Aurifaber
came vp. Vnto whome he sayd. I were
now verrye sycke, and moch peyne I fele
aboute my hart. Than sayd the seyd ma-
stre Johan vnto hym. Whan I was tu-
tour to the yonge earles here, as eyther
of the felt anye grefe about the stomake,
the countesse mynystred therunto soch a
comfortable medycyne as releued them
strayght wayes. If ye wyll haue that, I
shall procure it for you to the easement
of your grefe. He desyered hym so to do.
Then went he downe, and sent vp Jonas
and Celius vnto hym. Whych art hym.

Prayers

Medycy
ne.

A v how

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How he ded: And he complayned of a wonderfull grese about hys hart. Then ded they confort hym with warmed fersers, wherupon he sumwhat amended.

Earle Albert. And after came earle Albert in great hast vnto hym with M. Johan Aurisaber, bryngynge the afore rehearsed medycyne. And the earle sayd vnto hym. How do ye mastre doctor. He answered. No parell is here to be doubted most benygne & gentyll pryncce, but my hope is within a whyle to be moch better thā I now am. Then commaunded the noble earle, the seyde medycyne to be geue vnto hym. And so after certayne communycacyous he departed from hym agayne.

Watchynge. Immedyatlye after, as he sumwhat amended, he desyred to lye downe vpon the bedde aboute ix. of the clocke, & slept there quyetslye by the space of more than halfe an houre, S. Jonas, Michael Ceasli9, hys ij. sōnes Martyne & Paule, with Ambrose hys seruauunt remaynynge styll in the chambre. And as he awoke about x. of the clocke, he sayd vnto them. What sytt ye here yet styll? Ye maye go to your rest. They answered. No, mastre Doctor, it is mete we watche and se what ye haue
neede

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in bedde of. With that he desyred to ryse, and
so wēt into the stodye whych was next to
hys chambre. And as he had entered the
seyd stodye, he spake these wordes. Thee **unto god**
uerlastyng God be my confort, for now
I go to my bedde. Into thy handes, o lord
de, I commende my spere. For thou God
of truihe hast redeemed me.

And as he had dene of hys clothes,
and was layed in the bedde, he gaue
to yche one of them hys hande, and sayd
fare wele to yow all swete bretherne in
the lorde. Praye for the congregacyon
and holye Gospell of God, that they
maye haue prosperouse successe. For the
wycked counsell of Trydent & that abho
mynable pope hath sought and yet sefeth **The pope**
so do them both great harme. Anon after
he fell agayne on slepe, & rested quyes
touslye tyll one of the clocke. And as he
awoke, he called hys seruaunt Ambrose,
and commaunded hym to make hote the
stoue or hote howse.

Then doctor Jonas Asked hym, how he
felt hymselfe? Vherunto he answered. O
my lorde God, how sycke am I in hys hous- **Jonas**
re? O mastre Jonas, I recken non other
than here in Isleben where I was
both

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beth borne and baptysed, to laye my mo-
rall bones. Then sayd Doctor Jonas and
hys seruaunt Ambrose vnto hym. We
doubt not but God our eternall father
wyll be your syngular confort, through
hys sonne Iesus Christ, whome yow ha-
ue so earnestlye preached to the worlde.
With that he arose vp alone without
helpe, and went into the stoue, repetyng
age agayne the wordes afore spoken. Into
thy handes, o lord, I commende my
soule. Forthu God of truthe without fay-
le hast redeemed me. And so ones or twyse
he walked vp and downe in the stoue, &
than returned agayne to hys bedde.

Resort.
Then camet here in vnto hym, hys host
and hostasse, mastre Symon felde a Do-
ctour of Physyck, & one Ludouicus a me-
dycyne mastre also, with serten other of
the cytie. Anon after resorted vnto hym
earle Albert and hys ladye with other
noble men and women, bryngynge with
them all maner of swete odours, oyntme-
tes, spyces, and confortatyues. And all
they ded their best to confort hym there.
Then called he vnto God, saynge. O my
lorde God, how greuouse anguysh suffer
I now about my hart. I shall now dye,
lorde

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lorde, I thake the hyghlyc. I shall now
laye my bones in Iſzeben myne owne na
tyue cytie.

Then sayd Doctor Jonas & Michael
Celius vnto hym. Reuerende father, call To Christ
now vpon the lorde Ihesus Christ who
me yow sointeyrlye haue loued, our on
ly medyatour and hygh Byshepp of our
soules, and no doubt of it, he wyll gracy
ouflye heare yow. Ye haue now wele
sweett, god wyll (we trust) better it. Whe
runto he answered. Yea, but the sweate
is colde and full of deathe. I geue ouer
thys lyfe, for my paynes increase more &
more.

O my euelaſtyng father, the God &
father of our lorde Iesus Christ, yea the
lorde of all Ghostlye confort. I rendre vn Thankes.
to the most hygh thakes thys houre, that
it hath pleased thy inestymable goodnes
se, to make open vnto me a synner, thy
most derelye beloued sonne my lorde Ie
sus Christ, whome I haue now (I thake
the) in full and perfyghe beleue. Hym ha
ue I preached, hym haue I confessed, hym
haue I loued and gloryfied, whom the
most wycked Pope with his cursed cruemo The pope
rontes do styll yett darken, dysdayne,
mocke,

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mocke, persecute and blaspheme. I beseeche
the the most dere lord Jesus Christ, mer-
cyfullie to receyue my soule.

O my heauetlye father, though I now
leauethys mortall bodye, and am taken
from thyslyfe, yet do I certaynlye knowe
that I shall euermore dwell with the, &
that non shall be hable to withholde me
from thy gracyouse handes.

Joan. 3. So hath God loued the worlde; that
he hath geuen it hys onlye sonne, that
non whych beleue in hym shuld perysh,
but haue the lyfe cuerlastynge. For
God sent not hys sonne into the worlde
to condempne the worlde, but that
the worlde through hym, myght be sa-
ued. He that beleueth on hym, shall not
be condempned. The God (sayth Da-
uid) whych is our sauer, is euen the sa-
me lord God, by whome we escape
Psal. 67. death. Euen thankes vnto that lord in
the congregacyon, for the welsprynges
of Israel. For hys glorie is here, and hys
myght in the clondes.

Then resorted vnto hym the medycyne
mastre, of whose handes he receyued to
the quantyre of a sponc full of that he
mynystred, Anon after he sayd agayne,
I go

Of S. Martyne Luthel. 3

I go hens, I go hens. My soule I com-
mende vnto God whych created it. And
with that he thryse repeted agayne the-
se wordes. Lorde and father, into thy han vnto god.
des I commende my spiete. Thu God of
truthe hast trulye redmed me. And as
he had thus commended hys soule to
the heaueulye father, he laye quyetous-
lye styll, and moued not at all. Then they
whych were aboute hym, vttered manye
ghostlye wordes, they moued hym, refres-
hed hym, and called dyuerslye vpon hym
to speake. But he neyther opened eye, nor
yet answered one worde.

As he was thus in quyet / and de-
parted to euerye mannis thynkyng,
Doctor Jonas and Michael Celius cry-
ed with a lowde voyce, Reuerende fa-
ther, wyll ye perscuer in Christ and hys doctryne?
holye doctryne, whych ye haue hyther-
to taught and constauntlye now dye
in the same? He answered with stomake
that all whych were present myght hea-
re it. Yea, And with that he turned
hymselfe on the ryght syde, and so Constaunt
slept the space of a quarter of an hou-
re, so that manye reckened he shuld
haue

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haue reconered. But we lyked nothyng
that slepe, but from thens fourth with
lyghtes we most dylygently marked hys
eyes.

Anon after came in Earle Johan Ben-
ryck of Swartzenburch with hys ladye.
And by that tyme he wered verye pale
in the face. Hys fete and handes were
deadlye colde, and from the hart warde
he sumwhat panted, but it was so softlye
that we verye lytle perceyued it. In the
In peace whych lyght breathynge he gaue ouer
hys lyfe to God, without anye payne to
all our iudgemētes. For he neyther mo-
ued hāde nor fote theri. Neyther was the-
re anye of vs (as we testysye here in cōsci-
ence both before God & man) that coul-
de perceyue in hym anye perturbacyon,
dolour, or other vnquyetnesse of bodye in
hys departynge. But quyetouslye and swete-
telye with all gentylnesse of spiete he res-
Simeon. sted in the lorde. Lyke as olde Symeon
sayd. Now letyst thy seruaunt depart in
peace, accordynge to thy promys. So that
thys saynge of Christ in the vit. of Johā
maye wele be verysyed on hym. Verelye I
saye vnto yow. he that fepe my wordes
shall neuer se deathe.

Thys

Of S. Martyne Luther. 9

This text out of the viij. chaptre of
Johā, was the last clause that in this ly
fe he wrote with his owne hāde, about
x. dayes afore he departed. And for a me
moryall he registred it in the Byble of
huldrick hans his frynde, which was
theretherent mastre of that cytie. And
he left it after this sort. Neuer to se dea-
the. What an incredyble speakynge is
this, if it be conferred with manifest &
common experyence? Yet he which is the
veryte it selfe, hath so spoken it. Trulye
whan a man hath this sentence in serous
se remembraunce, stedefastlye beleuynge
it, and departeth hens therin, he must
plesauntlye passe awaye, and not fele the
harde panges of deathe. And vndoubted
lye blessed is that man in that worde of
beleue which he hath so remembred in
the verye deathe. Herunto he thus sub
scrybed. Martynus Luther Doctor.
1546. die 7. februarij.

After this was his dead bodye wrap
ped in a newe whyte lynch vesture, and
so layed agayne vpon the bedde, remay
nyng there styll by the space of v. hou
res. In the meane tyme came there in
manye worshipfull and honest cytiezens,
Beholdynge

Joann. 8.

His bea
dye.

The Christen departynge
beholdynge it not without teares of fayth
fulnesse and lone.

Prynces. On the xix. daye of Februarye about
ij. of the clocke at after none, was the
corps carryed fourth with great solemp-
nyte and spirytuall songes in their mos-
ther tunge, into the pryncypall churche of
S. Andrewe. And manye great prynces
and earles folowed the same, as wolfan-
gus prynce of Anhalt with hys ij. brether
ne earle Philipp and earle Johan with
their wyues and whole famylyes, earle
Albert, earle Johan & earle Wolfange
of Manssfelde with their wyues & hows
holdes also, prynce Eucarde with hys
ij. sonnes earle George and Christopher
with their ladyes and assemblies, with
a great sort of lordes and gentylmen mo-
re, and a wonderfull nombre of the com-
men people. Where as doctor Justus Jo-
Jonas. nas made the funerall sermon dvyded
into iij. partes the first treatynge of the
personage and godlye gyftes of Martyne
Luther, the seconde of the lattre resur-
reccyon and lyfe to come, the thirde com-
prehendeth serten commynacyons and
threttyniges agaynst the truthe aduer-
saries, that he beyng dead, shuld not yet
cease to innade Antichristes blasphemou

Philipp Melancthon. 10

se kyngedome. And thys was open the
latter part of the fort chaptre of S. Pau
les first epistle to the Thessalonians.

Anon after at the instaunt petycyō &
request of the most noble prynce electour
Johā Frederick duke of Saxon, the corps **The duke**
was decreed to be carryed, with solempne
obsequyes vnto the famouse cytie of Wit
temberge, the noble prynces and earles
afore named, accompanyenge it with great
worshyp to the farther gates of Iszlebē

And about sixe of the clocke at nyght
the next daye after, they came therewith **Ballys:**
to Ballys, where as it was also receyued
with lyke solempnyte of the senate and cy
tiezens, and so reserued in S. Maryes
churche there all that nyght. In all the
townes & vyllages as they came by, we
re the belles solempnelye ronge, with no
small lamentacyon & dolour of the com
men people.

The next daye was it most honoura
blye receyued of the lordes and hygh of
fycers of the noble duke of Saxon, the
earles of Anhalt, Swartzēburg & Mās **Prynces:**
felde, & other great estates more with
a myghtye nombre of horse men, and so
brought solēpnelye to Bitterfelde, & frō

The Christen departyng
thens to the cytie of Wittemberge. Long
ge were it to rehearse all the funerall
ceremonyes, and sorowfull incurnynges
amonge the common people in the towne
as they went.

Electour As they were ones comen to the gates of Wittemberge, at the commandement of the prynce electour Johan Frederick whych was there present, the rector and masters of that noble vniuersyte with their great nombre of scolers on the one syde, & the worthy senate with their great commynalte on the other syde, receyued them with hye in their degrees. Afore the hearse went from thens in order, the mynisters of the churches & scoles with their scollers, & they sange spirytual songes in their mother tunge, as their common maner is at buryals. Next after the corps folowed hys most Christen wyfe Katerine Luther with sixteen sober and dyscrete matrones. After them folowed hys iii. sonnes, Johan, Mattheus, and Paule, James Luther a burger of Manssfelde, with dyuerse other of hys kynnsfolke. They folowed the hygh rector or deane of the vniuersyte with such yonge prynces, earles, and barons as were studeauntes

beauntes in the same.

After them folowed Doctor Georgius Pontanus, doctor Philippus Melanibō, Doctor Justus Jonas, Doctor Johan doctours Pomeranus, Doctor Gaspar Cruciger, Doctor Hieronymus, with other auncient doctors and masters of the vniuersyte in a comelye order. After these folowed the great commynalties both of students and also of the common people. Last of all folowed there honest matrones and vyrgynes in a semelye order also. And after them such a nombre of straungers as neuer in Witteberge was seene afore that daye. And as they had ones brought it into the church, they sett it afore the pulpet, and sange vnto God their accustomed songes, had comenlye at great buryalles in ther mother tunge. Then went doctor Johan Pomeranus into the pulpet, and made a most conuenient sermon, to that most worshipfull audyence, whych is now imprinted. In lyke case Phylipp Melanthon made a funerall oracyon with verye earnest spere to the consort of that congregacyon, whych is also imprinted and here into Englysh translated.

The Christen departynge

Buried. After this oracyon, ferten lerned ma-
stres therunto appoynted, reuerentlye
tofethe bodye and so buryed it, not farre
from the tombes of the noble dukes
in the same churche. Thus is the pre-
ciousse organe and instrument of the
holye Ghost, the bodye of this Reue-
rende Doctor Martyne Luther, coma-
mytted to the earthe in the tower tem-
ple of Wittemberge, not farre from
that pulpett wherin he made manye a
notable and godlye sermon by his lyfe
tyme, in the presence of the most wor-
thy electours Dukes of Saxen, and
manye other noble prynces more. So
that it maye welc be veryfyed that
Saynt Paule writeth 1. Corinthiorum
15. That is sown in weakenesse, shall
aryse in power. The bodye that is sown
in corrupcyon, shall ryse agayne vncor-
rupted.

So Christen a departynge from this
myserye vnto the eternall felicyte, our
euerlastynge heauenlye father graunt
vs of his mercye infynite, whych so gra-
ciouslye called this elect seruaunt of
his Martyne Luther to so worthy an
offyce, and also the lorde Iesus Christ
whom

Of S. Martyne Luther, 12

whom he so faythfullye preached & confessed to the worlde, with the holye Ghost whych gaue hym most syngular strength in daungerous parcels agaynst the wycked pope and the gates of helle. Amen.

We Justus Jonas, Michael Celsius, and Joannes Aurifaber, whych ^{witnesses} were present at the godlye and gracyous departyng of Doctor Martyne Luther from the begynnyng to the ende, do testysye here in conscyence as we sawe and hearde, as we wyll be saued afore God in the great daye of tryall. And not we onlye, but the noble prynces and earles whych were there also present, do witnesse the same. God the father of our lorde Jesus Christ graūt vs all hys most flowyng & habundaunt grasse. Amen.

An oracyon or proces
se rehearced off Philipp Mel-
lancton at the buryall of the
Reuerende man, Doctour
Martyne Luther, Tras-
lated by Johan
Bale.

3. thyn-
ges.

Though in thys publique and
commō sorowe, my utteraunce
be sumwhat dulled by doloure
and heauynesse, yet must I in
so worthye an assemblie as here is now
gathered, of dewtye saye sumwhat. Not
as the paganes vsed in onlye commen-
dyng the dead, but rather in admonysh-
ynge thys auditorye of the wonderfull
gouernaunce and pannels of the Christen
church. That they maye therby knowe afo-
re hande, what is to be cared for, what
to be desyered, and what to be folowed of
their youthe concernynge exampls of a
Christen lyfe. What though prophane &
dissolute men in so confuse an ordre of ly-
uynge, do rashlye interprete manye thyn-
ges, and iudge them to happē by chaunce

Philipp Melancton.

13

of fortune Lete vs yet whych are confir-
med by the manyfold testymonyes of
God, seclude the true churche from the
unfaythfull rable, and lete vs wele thyn-
ke yt to be governed & preserued of God.
yea, lete vs ryghtly beholde hys polity-
que ordre, perceyue hys trulye appoynted Church.
gouernours, and consydre wele their iust
course. fynallye lete vs therupon chose vs
oure ryght leaders, & able instructours
yea, soche as we maye saythfullye both
solowe and reuerence.

Of these so earnest causes, wyll yt be ne-
cessarye for vs both to thynke and to spea-
ke, so oft tymes as that reuerende man of Luther,
God, Doctour Martyne Luther, our
most derelye beloued father & mastre is
had in remembraunce amonge vs. Whō
though a great nombre of wycked lyuers
ded most bytterlye hate, yet shall yt be me-
te for vs whych knewe hym a true mynys-
tre of the Gospel raysted of God, to fa-
uer, regarde, and allowe hym, and in the
ende to shewe so hable testymonyes as Doctryne
maye proue hys doctryne in no case to be
sedycyouse and boystuouse fearcenesse as
the blynde beastlye belligoddes report
hym.

B

And

An oracyon of

Offyce.

And though in soche oracyōs as are cōmonly in this place vttered, manye thynges are spoken to the pryuate prayyses of thē they are made for. Yet that thyng here omittred, wyll I now at this tyme onlye speake of hys ecclesiastick offyce or funcyō of Gods eternall worde. For mē of cōsciēce wyll iudge this alwayes true That yf he hath made opē in the cōgregacyō the wholsom & necessarye doctryne (as we cā saye no lesse of hym) God is greatlye to be lauded, whych raysted hym for that purpose, & hys inst labours, sayth perseueraunce, and other vertues are moche to be cōmended, & hys remembraunce to be admittred of all Godlye men.

Christ.

Let this therfore stande for the fore frōte of our oracyō. The sonne of God (sayth Paule) sytteri at the ryght hande of hys eternall father, and geueth graciouslye gyftes vnto men, as are the true utteraunce of the scriptures, & the holye ghost In whose free dystribucion, he rayseth vp Prophetes, Apostles, teachers, and ouerseers. And these he taketh out of our studyonse nombre, whych eyther reade, heare, or Christelye fauer the Apostles & Prophetes wrytynge, And not onlye cal
leth

leth bethem vnto that labouryouse offy-
ce, which are in autoryte afore, but most Teachers
commonlye he geueth those men sharpe
battayle, by workemen of a moche meaner
sort to seto. And trulye a verye plesant
and profytable aspect is it, to beholde the
churche by all ages, and so to cōsydre the
great goodnesse of God. whych euermor
re hath sent good teachers in an ordre
or course of cōtynuaūce, that they myght
(as in an host of warryours) one succede
in an others rowme.

Knowne is the ordre of our former fa-
thers, Adam, Seth, Enoch, Methusale, Father
Noe, & Sē, whych beyng alyue, & dwel-
lyngenygh to the Sodomytes, as the peo-
ple there i processe of tyme neglected bys
good instructyōs, & the wholsome doctry-
ne of Noe bys father, & so miserablye en-
clyned to the worshippyng of Idolles,
was Abrahā stirred vp of God, to be vn-
to the seyd Sē an assister & fellowe hel-
per in that worthye worke of the verytees
furtheraūce. Vnto hym succeded in that
Godlye offyce, Isaac, Jacob, & Joseph,
whych througħ out the lande of Egypt,
than beyng the most floryshyng kynges
dome of the world, plentifully spred the
lyght of that heauenlye doctryne.

An oracyon of
Thā folowed Moses, Josue, Samuel,
David, Helias, and Heliseus, of whom
Esaias receyued knowlege, and of hym
prophetes Hieremias. After that was Daniel in-
structed of the seyde Hieremias, & of the
seyde Daniel, Zacharias. Anon after them
came fourth Esdras and Onias. Than
folowed next them, the myghty Macha-
bees, than Symeon and Zacharias the
Johan priest, than Johan Baptyst, Christ, and
Baptyst. hys Apostles. Moche profytable were yt,
to marke wele thys contynuall successys
of Godlye teachers, whych ys a most ma-
nyfest sygne of the presence of God in hys
congregacyon.

After the Apostles succeeded an other
sort, whych though they were not so stron-
ge as the other, yet were they bewtyful-
lye adourned with the testymonyes of
doctours God. Of thys companye was Polycar-
pus, Irenens, Gregorius Neocesariensis,
Basilus, Chrysostomus, Cyrillus,
Augustinus, Prosper, Maximus, Hugo
Bernardus, Taulerus, Johan Wicleue,
Johan hus, and other in dyuerse quar-
ters. And though thys lattre age were
Renaunt more blynde than all the rest, yet God
alwayes reserued a remnaunt to hys peo-
ples

Phillypp Melancthon.

19

pleas behoue. And manifest is yt, that by the voyce of Luther, the lyght of the Gospel hath apered more clere, than of longe tyme afore.

He is therfor worthelye to beioyned to this most bewtyfull nombre of notable men, whom God hath hyther sent to rectyfye and restore his fathfull churche. These ought we alwayes to accept for the most oryent flowers of the kynde of man. No doubt of it, but Themistocles, Scipio, Augustus, and soche other lyke, were mē famouse & worthye note, whych eyther constytute or gouerned great empyres, yet were they nothyng in comparyson to these our leaders Esaie, Johan Baptyst, Paule, Augustyne, Wyclcue, & Luther. Conuenient is it therfor that we in the congregacyon knowe these dyuers sytees.

Luther.

Gouerners.

What great & notable thynges than are they, that of Luther are trulye opened, whych shuld seme to declare hyse our se prayse worthye? Blowne is yt abroad Troubles of manye, that the churche is sore troubled, and that inextricable controuersyes are spied the worlde ouer. Vnto those mē I answer, that soche hath folowed alwayes

Obstynates.

An oracyon of
wayes of the churches ryght gouernance.
As the holyc Ghost rebuketh the
worlde of synne, dyssensyons aryse by the
workynge of wycked obstynates. And the
groude of those sedycyōs are they, whych
dysdayne to heare the true sonne of God,
of whō y^e father euerlastynge hath sayd
with opē voyce. In anye wyse heare hym.

Saythe.

Luther hath made open to the worlde
the most true & necessarye doctryne. Euy
dent is yt what excedynge darkenesse
haue dwelt in the doctryne or artycle of
penaunce. They now put asyde, he hath
clerelye taught what true penaunce is,
& what the sowles onlye refuge. What
is the stronge anker and sure staye of that
troubled conseyence, whych doubtfullye
feareth the hygh dyspleasure of God.
He throughlye clered and taught that
doctryne of Paule, whych stronglye testyfyeth
man to be iustified by saythe. He
trulye declared, what the dyfference is of
the lawe and Gospell, and of the spiry
tuall iustyce from the polytyque or out
warde ryghtwysnesse.

He shewed the true inuocacyō of God
& from the paganes frantycf madnesse,
in a maner reueled the whole church,
whose

whose frenesye fayned God to be ryghte
he called vpon, whā the myndes were ver-
rye farre of, & busylie occupied with
Academyall doubtres. Luther wylled Inuoca-
cyon non other wyse to be, than cyon,
with a pure faythe and an vncorrupted
conscience. He sent vs alone to Christ,
as to our onlye medyatour & true sonne
of God, now syttyng at the ryght hande
of hys eternall father, & there becōmyn
ge our aduocate. He neyther ledde vs to
dead men nor their ymages, as the hor-
rible madnesse of beastlye blynde bussardes
hath vsed afore tyme, in worshyppe
both them and their Idolles.

Other true offyces accepted vnto god,
ded he most christenlye teach. And so he
adourned and autorysed the foren cyuyle
orde, as yt was neuer afore done by an-
nye mannys writynges. He also seclused
frō necessarye workes, the babysh ordina-
unce of mēis tradycyōs & rytes, & put a-
syde all lawes withstandynge the true
honourynge of God. And that the pu-
re doctryne of the lorde myght the bet-
ter be knowne to men and women, he
translated into the Germanetūge, all the
scriptures of the Apostles & Prophetes,
with

Christ.

The By

An oracyon of
with so apparent clerenesse, that hyson-
lye translacyon geueth now more lyght
to the readers, than manye great com-
mentaries coude do afore.

More ouer he adioyned soche declara-
cyons to the text, as farre excelleth the
exposycyons of all men that wrote afore
Erasmus hym, by the verye testymenye of **Erasmus**
And as yt is veryfyed of the instauracyon
of Hierusalem, that the buylders therof
wrought with the one hande, and in the
other hande helde weapon to fyght. So
trulye ded thys man. He withstode the
enemyes of the lordes heauenlye worde,
and yet neuer the lesse, left behynde hym
a buylder workes full of ghostlye documentes. Yea,
manye a feble and weake conscience ha-
ue he made stronge by hys most godlye
crudycyons.

For as moche as a great part of hys do-
ctryneys aboue mannys cumpasse, as are
hys wrytynges of remysseyon and faythe,
we must of congruence graunt that he
was taught of God. And without fayle
Of God. manye of vs haue beholden hys troubles,
wherin both he and we haue lerned, to
holde thys for a most sure grounde, that
by only faythe we are accepted, & heard
of

of God.

Contynuallye than at all tymes from
hens fourth, wyll all good mē recognysch
soche heauenlye benefyghtes as the lorde
hath now largelye geue to hys congrega
cyon by Lnther. And first of all they wyll
sendre thankes vnto God for it, and than
graunt themselves beholden greatlye to
that man for hys frutefull labours, what
though soche wycked workers as dysdaya
ne the true churche, do iudge those doctry
nes a wayne dallyaunce or els meremada
nesse.

Thanks.

Neuer moued he anye questyon of dar
kenesse, or yet gaue fourth the apple of
parelousse contencyon (as they falselye re
port hym) neyther propened he anye
doubtfull matter or obscure allegorye. allegorye
Lette sober and godlye wyse men geue the
iudgement, all quarellers put a part,
And yt wyll be easye to perceyue, as the
sentences are conferred, whych of them
are agreable with the sacred scriptu- Scriptura
res, & whych are dyscordaunt, No doubt res.
of it, but yche partye of those controuer
syes ys wel knowne to men that are chri
stenlye faythfull. For consyderynge that
God hath appoynted hymselfe and hys
C heuena

An oracyon of.

Scriptus
res.

heauenlye wyll in the scriptures of both
testamentes to be knowne (in whom he
hath clerelye shewed hymself) it is not
to be thought that their speakynges are
doubtfull, as are the fycle flerynges of
Sybilla.

Erasmus.

But some persones, not all yll, haue
layde vnto Luther, that he hath bene mo
re sharpe in rebukes thā hath wele beco
mē hym. I wyl not much reason vpo eys
ther of both parties. But I wyl answere
by thys oft repeted sentēce of Erasmus.
That God hath geuē in thys latire age
for the great increace of euyls therin
reignynge, a verye harde pbesycyane. As
he alwayes rayseth anye soche organe or
fearce instrumēt agaynst the proude &
vnshamefast aduersaryes of hys heauen
lye veryte, he sayth as he sayd vnto the
prophete Hieremye. Beholde I put my
ernest wordes in thy mouthe, that thou
mayst both destroye & buylde. And whan
it is hys pleasure to sende fourth soche a
myghtye gyaunt with speare & shyelde,
it auayleth no man to reason with hym
why he doth so.

A gyaunt

For God neuer gouerneth hys churche
after māny's wysdome, neyther wyll he
be

he hys workynge instrumentes to be all after one sort. Cōmonlye is thys seane amongemen, that meane & soft wyttes can in no wyse abyde anye vehement or Weakes boystuouse handelynges, be they good lynges, or bad, profytable or vnprofytable. Aristides behelde how Themystocles with stought stomake toke great matters in hande, & brough the wele to passe. And though he were wele contented, that the publique welthe had therby good furthe raūce yet sought he by all meanes possyble, to moderate that hote hastye passyon in hym.

Neither wyll I denye yt, but that vehemet shoures offēderh oft tymes. Neither is there anye man without faute, whych hath that infirmyte of nature. Yet in the meane season, if anye soche be (as the olde writers accounted Hercules, Cimon, & dyuerse other no lesse) he that cā wele dyscusse what is cōmodyouse & profytable, is a full goodman & worthy prayse. And in the cōgregacyon (as S. Paule re Conscyen hearreth it) he that is saythfull & hath ce. a good cōscyēce, pleaserh wele God, & is worthy of man to haue honour.

For soche a wō haue we knowne Martyn

An oracyon of

Luther. For most constauntly hath he defended the pure doctryne, and in no poynt demynysshed the ryght rules of good conseyence. Neuer regarded he anye dyssolute wyldenesse, or anye sedycyouse matterynges, eyther yet anye troublouse mouynges. Rather hath he bene Polycyes the occasyon, that warres in dyuerse quarters haue ceased. No polycyes vsed he, to augment the churches power, neyther yet hys owne, nor of anye man pertynyng to hym. Thys iudge I soche vertu & wysdom, as shuld seme not to be obtained by maunys onlye industrye. Of God shuld mennys hartes seme to be dyrected, specyallye they whych are so stryde, myghtye, and earnest, as of thys Luther the clere experyence sheweth.

Strange

Prayer.

What shall I report of hys other godlye gystes. Myselfe verye oft comunyng sodenlye vpon hym, haue founde hym in most seruent prayer, with habundaunce of teares romynge from hys eyes for the prosperouse estate of the vnyuersall Christen church. He appoynted to hymselfe euerye daye, a serten tyme of psalmes readynge, wherein he mixed hys prayers to God with continuall syghynge

ges and wepynges. And sayd common-
lye, that he allowed not them, why they
ther for wordlye worke or for slouthful-
nesse, supposed yt ynough a lyttle to mourne **T**ea-
res.
ne in their deuocions. For no other pur-
pose (sayth he) are fashyons of prayer
prescrybed vnto vs, by the lordes appoyne-
ment, but that through readyng, our
myndes myght be inflamed, and that our
voyce myght so confesse outwardlye that
God, whych ys onlye to be called vpon.

More ouer than thys, as dyuerse and
manyfolde daungerouse doubttes of pub-
lyque perils, haue oft tymes chaūced vnto
vs, we haue alwayes founde hym stron-
ge and myghtye stomaked, and neuer co-
wardlye harted, nor yet terryfied with **myghtye**
wordlye sorowes. He euermore set hāde
vpon the most sure anker. Hys trust was
in the onlye helpe of God, and had all-
wayes to stande by hym a faythe in vyn-
cyble.

Farthermore thys specyall grace he
had, to se verye farre in thynges of great
wayght or daunger, & wyselye afore han-
de to set out the best remedies. Neyther wysdome;
was he, as manye men haue supposed, ne-
gligent in consyderacyon of the publyque

An oracyon of

welthe, nor yet in knowlege wherunto
men hath therin bene enclined. But he
perfyghtlye knewe what was most com-
modyouse therunto, & most warelye per-
ceyued & consydered the polycyes & cō-
iecturs of hys owne cytiezens. & though
he were most quyk of wytt, yet trusted
he not all to that but affectueuslye red
the ecclesiastycal wrytynges both olde &
newe, sacred and prophane, with other
hystories & chronycles, whose clere ex-
amples he proponed in all that was to
be done.

Chrony-
cles.

Of hys eloquence are left monumentes,
that neuer wyll perysh, yea, soche as doth
proue hym equall with them, whych had
that gyft most hyghlye. A man of so ex-
cellent witt & lernynge, with so manye
noble vertues adourned, so longe conty-
nuyng amonge vs. and most syngular-
lye appoynted of God for the instaurac-
yon of hys sore decayed churche, now
also clerelye taken from vs to our no
small dysconfort, lette no man blame vs
A father, though we haue doloure. For most lyke
are we now to orphanes, depryued of our
valeaunt and faythfull father. And
though it becometh vs to be contented
with

eloquence.

with that our lord God hath done here,
yet maye we not suffre hys benefyghtes
and graces in hym, to be vnrecorded as
monge vs.

We maye wele cōsydre thys man, to be
the verye swete organe of god, lete vs not
than drawe backe, but studyously en-
brace hys good lernynge. Hys necessarye
vertues also, lete vs folowe to our power
as hys true feare of God, hys faythe &
feruencye in prayer, hys gentyll behauer
in offyce, hys honest sober lyuynge, hys
warenesse in auoydynge sedycyon, and
hys sore and laborouse stodye to pro-
fyght other. And as other godlye gouer-
nours of Christes church, as Hieremye,
Johan Baptyst, and Paule (whose hy-
stories we haue) are greatlye and oft to
be lofed vpon for example, so lete vs ma-
nye tymes haue respect to the doctryne
and course of thys godlye man. And se
that we ioyne theunto both thankes and
prayer to God, specyallye at thys present
as wele becometh vs. Saye therfor with
me now, in a faythfull hart to that lord
de almyghtye.

Organe
of God.

Teachers

We thanke the omnipotent God, the
eternall

An oracyon of
eternall father of our lord Jesus Christ,
the onely founder of thy true church, to
gyther with thy sonne vnto the coeterna
nal, our lord Jesus Christ, and the ho
lye ghost, wyse, good, mercyfull, ryghtou
se, true, myghtye, and most liberall, that
thou gatheryst vnto that sonne of thine
the promysed heritage out of mankynde,
and vpholdest the true mynysterye of thy
Gospel, specyallye now that thou hast re
stored yt vnto vs by thy faythfull serua
unt Luther. The we most hartelye desyre,
Prayer. that from hens fourth thou wytsaue
to pieferue and gouerne that true cons
gregacyon of thine, and that thou firme
lye plante in vs the most sure doctryne,
lyke as Esaias desyered vnto hys dyscyp
les, and lighten our myndes with thy
most holie spiete, that we maye both
ryghtlye call vpon the, and also leade a
godlye conuersacyon. Amen.

And bycause the departynges of
Warnyn. myghtye gouernours, are oft tymes no
ges. small decaye or losse to them that are
left behynde. We instauntlye requyre
you, that is to saye, both I and all they
whych are here appoynted in Godlynes
se to instruct you, that ye wyselye take
hede

hede to the daungers of thys worlde. On
 the one syde the Turke cometh vpon vs
 verye fast, on the other syde the enemyes
 threteth vs battayle here, euen at our
 owne doores. And moche dyssolute wanton
 nesse of mennys wyttes reigneth euerye
 where, whych now that Luthers groun-
 ded iudgement ys no longer to be feared
 wyll be the moche more bolde to corrupt
 that pure lernynge whych he hath ryghte
 lye geuen vs. Threttes

That God maye the rather preserue
 vs from these daungers, lette vs dyligēt
 lye labour to applye both our conuersa-
 cyous and stodyes to the best. And euer-
 more lette vs beare thys wayghtye senten-
 ce in mynde. That so longe as we shall
 Christenlye retayne, heare, lerne, and
 loue the sincere doctryne of the Gospell,
 we shall be Gods owne congregacyon,
 dwellynge place, and churche, lyke as the
 sonne of God hath most firmlye promys-
 sed. For that loueth me (sayth he) wyll re-
 garde my worde, and my father wyll al-
 so loue hym. And we togyther shall res-
 sort vnto hym, and appoynt our dwellyn-
 ge place within hym. Lette thys so large
 a promes most earnestlye moue vs, to ap-
 plye to that heauenlye doctryne. And Christely

Lyfe to
come.

Philipp Melancthon
lete vs wele thynke, that for hys elect
congregacyons sake, God vpholdeth
manfynde and the publique polycyes of
regyens. Also lete vs inwardlye beholde
de the eternall lyfe to come, wherunto
God hath vs of hys mere goodnesse cal-
led, whych hath not all without cause
thus manifested hymself vnto vs by so
manye worthy wytnesses, neyther hath
he sent hys most dere sonne in vayne.
But trulye he both loueth and regar-
deth all them whych are not of these
most specyall benefygtes oblyuious
se and vntthankfull.

I haue sayd.

Thus endeth the oracyō or pro-
cesse rehearced off Philipp Me-
lancton at the buryall of the
Reuerende man. Doctor Mar-
tyne Luther. Translated
by Johan Bale. Anno
M. D. LXVI.

The Christen sermon

made at the buryall of the honorable Doctour Martyne Luther, by Doctour Johan Pomerane the chiefe Pastoure of the churche of Wittem-

berge. Anno Dñi

M. D. XLVI.

Translated by Johan Bale



In his first Epistle to the Thessalonians, & the fort chaptre, hath S. Paule the Apostle these wordes. We wol denot (bretherne) that ye shulde be ignoraunt, concernyng them whych are fallen a slepe, neyther yet that ye shulde sorowe as they do whych haue no hope. For if we beleue, that Iesus dyed and rose agayne, even so them also whych are a slepe, through Iesus shall God bryng with hym.

1. Thes. 4

Here fryndes in the lorde, I am now constrained

The Sermon of Doctor

strayned of dewtye and loue, to preache
vnto you at thys solēpne buryall of our
dere father Doctour Martyne Luther,
the true Apostle of God. But how to be
haue my selfetherin to your consolacy-
on, for verye heauynesse and doloure, I
knowe not. And to speake it trulye, who
shuld in thys publique sorowe solace you
pastoure, if I your pastoure & preacher shuld not
do it? yet am I in thys sermon more lyke
to increase your teares than demynyshe
them. God hath now taken from vs to
our great hynderaunce, that notable ser-
uaunt of hys and man honourable, Doc-
tour Martyne Luther, by whom he libe-
rallye dyspersed innumerable gyftes of
hys grace, not onlye to vs herein Wits-
temberge, and dyuerse other Christen
churches of Germanye, but to other for-
ren nacyons abroade. For by hym both
they and we (the prayse be geuen to god)
do at thys daye notablie triumphe as
Tryūphe. gaynst the blasphemouse kyngedome
of Sathan, the horryble ydolatries and
wayne tradycions of men, or as S. Paul
le doth call them, the craftye inuency-
ons of the denyll.

By hym hath God the father in the
se

Johan Pomerane.

felattre dayes clerelye manifested in the
Gospell, that ample, ineffable, and hea
uenlye mysterye, euen hys sonne Iesus
Christ, as S. Paule to the Ephesyanes
and Collossyanes calleth hym. By thys
chosen mynystre of hys, haue the sayd
sonne of God Ihesus Christ, defended
that Gospell agaynst the most wycted The Gos
pope, agaynst all sectes and tyrauntes, pell.
and agaynst all the gates of helle. yea,
vnto thys so myghtye a seruaunt of hys,
gaue he a sprete so effectuell and stron
ge, that he neuer yet staggered for no
worldlye power nor threttenynge. So er
nest was he in supportynge the pure do
ctryne of the Gospell agaynst the cor
rupters therof, that manye haue indged
euyl of hys vehement sprete, as ded the Hypocry
typerouse Pharysces of Johan Baptyst
and Christ. No greater dyspleasure can
be done to the hypocrytes, than their as
ctes to be rebuffed by the manifest verya
te. And agaynst their nature is it al
wayes, to geue place therunto.

But now that the lorde hath thus
ten from vs thys noble doctour and pro
phete of hys, yea, thys excellent messen
ger most gracyouslye sent of hym to res
fourme

The Sermon of Doctour

S. Paule for me hys church, how can we from we
pynges desyst? Or how shall we obeye
the former saynges of Saynt Paule?
that we ought not to be heauye ouer
them that slepe in Christ. We must consy-
sydre therin what foloweth. That we
ought not desperatlye to mourne, as doth
the vnfaythfull without hope of resurrec-
cyon. For we that beleue in God, do per-
syghtlye knowe, that they are reserued
to a moche better lyfe, & shall at the gene-
rall metynge be raysted vp agayne with
vs, & euermore from thens fourth, we
shall dwell togyther without separacyō.

**The worl-
de.** But trulye the worlde was full vn-
worthye anye longer to retayne so wor-
thy a seruaunt of God, to rebuke & dys-
dayne as it hath done, Manye syngular
benesyghtes hath it receyued by hys ad-
mynystacyon in the worde, specyallye de-
lyueraunce from the great threldome of
conscyence and tyrannye of the papy-
me, yet hath it bene vntthankfull hyt her-
to. Notwithstandynge a great nōbre of
our aduersaryes, whych hath yet had so
me wytte & dyscreffyon, haue moche ra-
ther coueted hys longelyfe than deathe.

**Aduersa-
ryes.**

All thys haue I spoken in peface, to
shewe

shewe that we mourne not without iust
cause, so notable a gyde taken from
vs. And I doubt it not, but if mours-
nyng myght helpe, all those worthy
prynces gouernours, cyties, and comy-
naltees whych knoweth the power of the
Gospell, wolde also lament this dole-
rouse chaunce with vs. Therfor can I
not thynke that we mourne now alone,
but manye thousandes more with vs all
Christendome ouer. Neyther shall the
wycked pope with his Cardynall of Ma-
gunce, and his duke of Brunswyke, ha-
ue anye great cause to reioyce in the dea-
the of this man, whych haue so manye ty-
mes with the manifest veryte confoun-
ded them, neyther yet anye other stir-
re aduersaries of God. For though his
worthy persone hath departed hence in
the lorde, yet tarryeth his syncre do-
ctrine here styll, and wyll hereafter more
effectuallye worke.

The pope

He was without fayle that Angell spe-
cified Apoc. 14. Whych ded flye in the
myddes of heauen or congregacyon of
God, hauynge an euerlastynge Gospell
to preache vnto them that dwell on the
earthe, in nacyons, kynredes, tunges, &
peoples,

an angell

The Sermon of Doctour
peoples, for neuer was there anye, that
euer more earnestlye vttered thys senten-
ce, feare your lord God, and geue hym
2. partes due honoure (whych comprehendeth the
of hys do- lawe and Gospell) than he. For they
ctrine. without fayle were the ij. chiefe partes of
hys whole doctryne, by whome the whole
scripture is opened, and Christ ryght-
lye knowne, whych is our onlye ryght-
wysnesse, helpe, and perpetuall lyfe. It
foloweth in the text. The houre of hys
iudgement is come. We shyp hym that
made heauen and earthe &c. Serin
taught he the true inuocacyon & prayer
to God our heauenlye father in sprete &
verye without supersticyon.

An other After the manifestacyon of thys An-
gels doctryne, wyll there yet come an o-
ther, that shall brynge consolacyon to
the miserablye afflicted congregacyon
of God, and vnto the truthe aduersa-
ryes the ponnysmentes of fyre and brym-
stone in the perpetuall indgement of
dampnacyon. The voyce of thys Angell
wyll be thys. She is fallen, she is fallen,
euen Babylon that great cytie. for ma-
kyng all nacyns dronken with the
wyne of her whoredome, ye shall wele
perceyue

perceyue it, that our enemyes shall not
longe reioyce of our sorowes. But as
Christ hath spoken it, Ioan. 16. Our hea-
uynesse wyll be turned to ioye. By confer
rynge the Apocalyps with our tyme, we
perceyue sumwhat past, and as sure we
are that more is yet commynge.

What nede I then anye farther to wa-
de in thys sorowfull oracyon, concernyn-
ge the absence of thys our pastoure and
Byshopp? Yes, & therinto acknowledge
the great mercye & goodnesse of God to
warde vs, & so to rendre vnto hym most
ernest thankes. That after an hondred
yeares sens the deathe of that blessyd
man Johan Buse (whych in the yere of
our lorde, 1415. was murthered for the
veryte) he raysed vnto vs by hys holye
spirete, thys myghtye Apostle S. Mar-
tyne Luther, agaynst the Antichristyane
doctryne of that deuylsish pope and hys
smokye swarme. Lyke as the seyde Johan
Buse prophced in the verye houre of
hys deathe, for Buse in the Bohemysh
tunge is as moch to saye as a gander. Ye
roft now the gander (sayd he) but after
my deathe God wyll rayse soche a swanne
as ye shall neyther be habyle to roft nor
yet

The Sermon of Doctoure

yet to brene. And as they had sore accē-
bred hym with more ydell clamours and
cryes than he was wele hable to answea-
re, he concluded thus with them. An
hondred yeaeres hens (sayd he) shall God
and I answeere yow.

Luther.

Thys faythfull promes of hys true pro-
phete haue the lorde now most iustlye
perfourmed by our most dere father S.
Luther, whych in the yeaere next folowyn-
ge that hondred, beganne in hys worde
to inuade the kyngedome of Antichrist.
Most hygh thankes ought we to geue
vnto God, that he in so harde battayles,
so longe preserued hym to hys true
churches behoue, and that Christ by the
space of xxx. yeaeres, haue so oft in hym
triumphed ouer hys aduersaryes. Vnto
hym be honoure and glorie perpetuall
without ende. Amen.

Reioyce. Great cause haue we on the other syde
to reioyce, i that our father here hath
so frutesfullye perfourmed hys course in
the Apostles doctryne and prophetes of
fyce. And therin is so gracyouslye hens
departed vnto our lorde Iesus Christ.
There hath he now the felysbypp of the
patryarkes, prophetes, Apostles, Mars-
tyrs,

tyrs, & other faythfull fathers. Name-
lye of the whome here he so faythfully in-
structed in the Gospell of saluacyd. with
Lazarus is he there in Abrahams bosom. **Lazarus**
me, or in the perpetuall Joye of all hea-
uenlye cytiezens. The experyment therof
haue we in Saynt Paule whych sayd,
Phil. 1. A desyre I haue to dye, and to
be with Christ. The same haue we also
in Steuen, whych sayd, Acto. 7. Lorde
Jesu, receyue my spiete. More ouer
Christ gaue vs a tast therof, whan he
sayd to the these, Thys daye shalt thou
be with me in paradise. Luce 23.

And no doubt of yt, as the spiete of our spiete
Christ was in the handes of hys father
tyll the daye of hys complete resurrec-
cyon, after he had sayd, father into thy
handes I cōmende my spiete. So shall
our spietes be in the handes of Christ
tyll our complete resurreccyon. For so
founde the wordes whych Abraham spa-
ke to the ryche glotton concernynge La-
zarus. He is in confort, where as thou
art in afflyccyon, Luce 16. The faythfull
are in quyet and comfortable solace, the
wycked hath vnquietnes with paynesfull
anguysh, & shall haue to the lattre daye

The Sermon of Doctour

yet to brekke. And as they had soie accē-
bred hym with more ydell clamours and
cryes than he was wele hable to answer,
he concluded thus with them. An
hondred yeareshens (sayd he) shall God
and I answer you.

Luther.

Thys faythfull promes of hys true pro-
phete haue the lorde now most iustlye
perfourmed by our most dere father D.
Luther, whych in the yeaere next folowyn-
ge that hondred, beganne in hys worde
to inuade the kyngedome of Antichrist.
Most hygh thankes eught we to geue
vnto God, that he in so harde battayles,
so longe preserued hym to hys true
churches behoue, and that Christ by the
space of xxx. yeaeres, haue so oft in hym
triumphed ouer hys aduersaryes. Vnto
hym be honoure and glorie perpetuall
withour ende. Amen.

Reioyce.

Great cause haue we on the other syde
to reioyce, i that our father here hath
so frutesfullye perfourmed hys course in
the Apostles doctryne and prophetes of
fycc. And therin is so gracyouslye hens
departed vnto our lorde Jesus Christ.
There hath he now the felysbypp of the
patryarkes, prophetes, Apostles, Mars-
tyrs,

tyrs, & other faythfull fathers. Names
lye of the whome here he so faythfully in-
structed in the Gospell of saluacyō. with
Lazarus is he there in Abrahams bosom. Lazarus
me, or in the perpetuall Joye of all hea-
uenlye cytiezens. The experyment therof
haue we in Saynt Paule whych sayd,
Phil. 1. A desyre I haue to dye, and to
be with Christ. The same haue we also
in Steuen, whych sayd, Acto. 7. Lorde
Jesu, receyue my spiete. More ouer
Christ gaue vs a tast therof, whan he
sayd to the thefe, Thys daye shalt thou
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And no doubt of yt, as the spiete of our spiete
Christ was in the handes of hys father
tyll the daye of hys complete resurrecc-
cyon, after he had sayd, father into thy
handes I cōmende my spiete. So shall
our spietes be in the handes of Christ
tyll our complete resurreccyon. For so
founde the wordes whych Abraham spa-
ke to the ryche glotton concernynge La-
zarus. He is in confort, where as thou
art in afflyccyon, Luce 16. The faythfull
are in quyett and comfortable solace, the
wycked hath vnquietnes with paynefull
anguysh, & shall haue to the lattre daye

The Sermon of Doctoure
full swete therfor is that slepe whycht he
the slepe. scripture affermeth the electes to rest
in.

Yea, and lyke as in a naturall slepe,
the hole man resteth plesantlye, is re-
freshed, and becometh more stronge and
helthefull. So do the syckeman, specyallye
lye if he be terryfied with the feare of
deathe, by greuouse and horryble drea-
mes, vnquyetouslye rest. The slepe of such
Deathe. a wone, is oft tymes more greuouse and
horryble, than was hys watchynge afo-
re. A great dyfference therfor is there
betwixt the sleepes of the faythfull and
vnfaythfull. Of these shall it become vs
non otherwyse to dyffyne, than the scri-
pture leadeth vs.

Now haue our dere father here obtray-
ned, that he longe had in desyre. Where-
for if he were now agayne amonge vs, he
wolde earnestlye rebuke our present mour-
nynges with these wordes of Christ, Jo-
an. 14. If ye loue me, ye wolde trulye re-
ioyce in my most profytable passage vnto
Luther. to God my eternall father, or at the least
be contented with my perpetuall felycy-
te and quyet. Christ hath for vs ouerco-
men the deathe, whye shulde we than
anye

anye more feare the styng therof: Nor
other is the deathe of our bodyes now, **Deathe.**
than an entraunce of a lyfe continuall
through Jesus Christ our lord, whych
was for vs a most precyouse sacryfye.

I yet remembre it wele, that I oft tyme
mes hearde thys blessed man Doctour
Luther saye, as he behelde anye fayth-
full persone peceablye depart hens in
Christes beleue. The eternall God of
heauen graunt me at hys tyme appoynt-
ed, so plesautlye to passe hens into the
bosome of Christ my redemer, and that **Prayer.**
my bodye be not longe vexed with the ter-
rors of deathe. Notwithstandynge yet
Gods wyll be fulfylled in that matter.

In thys vnyuersyte now of late yeares
Mastre Ambrose Bernarde, a man so: **An exam-**
ber, wyse, vertuouse, and soch a won as ple.
loued Christ inteyrlye, chaunced (as ye
knowe) certayne dayes afore he dyed, to
be sicke and to kepe hys bedde. yet felte
he no sore grefe of hys syckenesse, but se-
med by and by therin transfourmed, as
it had bene into another lyfe. For he spa-
ke vnto vs most solacyouslye and plesau-
untlye, that he wold reioyce with vs, as
one neyther felynge of deathe nor yet
Dij dyscase.

The Sermon of Doctoure
dyscase. He could not feare the death,
for he felte nothyng therof. And euer
as mencyon was made of Christ, from
No feare. the very hart he reioyced and sayd, that
grace, helthe, and mercye from God the
euerlastyng father, hath onely chaunced
to vs by his most meke sufferynge. An
vnspetfable loue had he vnto Christ and
alwayes called vpon God the father in
onlye spire and veryte.

As mencyon was made of his dere wy
fe and chyldren, or of his possessyons, ren
tes, and dettes owynge hym, he was so
Innocēt. ignoraunt in all soch causes, as they nes
uer had bene knowne to hym. As at all
tymes he knewe as we commened of
Christ, and named vs by our names. He
talked ioyfullye, yea he both dallyed and
laughed, but all was in spirytuall thyng
ges. That a man not througheflye knowyn
ge the matter, wolde haue thought hym
neuer to haue bene worldlye wyse in his
lyfe, neyther yet to haue nede of his bed
de at that houre. In this innocencye
Departu ded the lord Jesus Christ take hym hēs,
re. most plesantlye and sweetely, without
other paynes to all our syght. So that
hauninge knowledge of the Christen say
the,

the, with the integre love of God and hope of the lattre resurreccyon, he neyther felte doloure nor deathe, neyther tasted it nor yet se it. As Christ sayth Ioan. 8. He that obserueth my worde, shall neuer beholde deathe, but plesant lyfe passe hena from deathe vnto lyfe.

And though all godlye beleuers do not so peaceablye depart as ded thys Ambrose, but haue great paynes and suffre great anguysches, as ded on the crosse the dere sonne of God, yet whan the extreme houre cometh, they trulye se lyfe and no deathe. As our swete father here ded, whych so oft ty-
Ambrose.
Luther.
mes, and so inteyrlye commended hys spiete into the handes of God. Whych graciouslye hath now delyuered hym from thys lyfe myscable to a lyfe most happye and sure. To hym therfor be honoure and glorie worlde without ende. Amen.

Thys helthsome and myrre hystorye of our ambrose, brought I in here for. ij. causes. first therby sumwhat to mytygate your present dolours for the absens of our father here, whych ye haue not
D. iij. without

The Sermon of Doctor
without cause. Secundlye for that I se
the seyde hystoie so conformic to the mat-
ter we haue now in hande. Thys maistre
Ambrose was verye nygh of kynne to Dr.
Martyne Luther, whych caused hym
oft tymes to frequent hys companye both
Last wor in hys syckenesse and afore. And these
Des: were the last wordes that euer he spake
vnto hym. Maistre Doctour, I thanke
you of your gentyll visytacyon. I hope
as gentylllye to visyte you agayne whe-
re we shall togyther commen of most ioy-
full causes. And now in dede they maye
commen those matters in an other lyfe,
and holde soch heauenlye felyschyppe as
they neuer coulde do here.

The same verie tyme that Doctour
Martyne went so from hym, I am wele
remembred that he sayd thus vnto me.
Thys man is surelye gone, though he se-
me styll here. For he knoweth no maner
of thyng pertheynyng to the fleshe nor
yet to deathe. Whan we put hym in myn-
de of hys matters, he knoweth not the
woulde nor yet, thys lyfe. He is merye
he ioyfullye laugheth, and propouneth
vnto vs in hys innocent state most won-
derfull mysteryes. But in the ende he de-
rydeth

His dea-
the.

tydeth vs. As who shuld saye, fare ye we
lenow, I haue nomore to do with thys
worlde. The lord of hys insynyte mer-
cy (sayth he at the last) graunt me sod-
a gracyouse ende, that in the houre of Prayer.
deathe, I nothyng remembre thys
worlde.

In lyke maner at an other season, af-
ter the seyd Ambrose was buried in the
yeare of our lord a M. D. XLIII. in
the monthe of Januarie, as he one daye
passed by, he poynted with hys hande to
hys graue, and sayd vnto me. Thys mā
neyther felte hymselfe sycke neyther yet
reckened of deathe, yet was he neuer
without Christes knowledge. Here lyeth
he inclosed whych yet knoweth of no
deathe. O lord Jesus Christ, I besyche
the wotesaue to take me so from thys my-
serable lyfe. Yea, manye tymes sayd thys
blessyd father here both to me and to o-
ther. Praye vnto our most mercifull fa-
ther, that he shortlye take me vnto hym, good mā,
for here can I nomore do, neyther yet am
I anye longer profytable vnto you. Be-
pme hens with your prayers, & prolon-
ge not my lyfe on the earth. Herbye maye
ye wel perceyue, that he had no great
pleasure

The Sermon of Doctoure
pleasure here, but that hys full desyre
S. Paule was as was Saynt Paules, to be dysol-
ued and with Christ. He sange hys con-
summation longe afore he departed,
committynge hys soule to the handes
of God.

Manye other prognostycacyons we
had, or sygnes afore hande, of hys goyna-
ge awaye from vs. For all the ycare afore
he sayd oft tymes vnto vs, that he con-
uerted to iournaye an other waye. And
as he desyered, so came it to passe. For
as the noble earles of Mansfelde had
The earles sent for hym into hys owne natyue cun-
trye of Isleben, by hys ghostlye coun-
sell to quyet their matters of contro-
uersye, as he ded most gracyouslye, he
deceased there clerelye from thys lyfe.
The maner of thys Christen departyn-
ge ye haue in writynge, by dyuerse men
lerned & of most grounded testymonye,
whych were there present, with the
prayer whych he made afore he gaue
vp hys lyfe. Whych here to repete were
superfluous.

S. Martyn Here am I compelled to call to remem-
braunce the holye Byshopp **S. Martyn**
ne. In whose hystorye **Severus Sulpis**
cious

Johan Pomerane.

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in smencyoneth, that the Arryanes & all other heretykes trembled as they heard hym but named, and that there was amonge the Chrysten beleuers sore lamentacyon and mournynge at hys buryall. More ouer that after hys deathe was great dysputacyon betwyn certen cyties, whych of them shulde retayne hys bodye. And all thys hath also (as ye knowe full wele) chaunced to our Martyne here, the elect Apostle and Prophete of God to withstande the great Antichrist in thys wourthe lande of the Germanes. Hym hath Christ now in hys dere bosome, reseruyng hym to honoure, for that he so inteyrlye loued hym and hys true churche. Vnto vs hys posteryte the lorde graunt hys double sprete, speciallye in those churches whych he here so frutefullye planted, lyke as the Prophete Eliseus desired of Helias as he was from hens translated.

Luther.

Helias.

If we thynke that God for our synnes and vnthankfulnesse hath depriued vs of hym, let vs studyouslye amende our lyues and desyre of the same God our mercyfull father, that we maye
from

The Sermon of Doctour

Saythe.

frō hēs forth perseuer in the pure doctryne and sincere Christen saythe, and that Christ therein maye defende vs from sectes, tyrantes, and the gates of helle. Most graciouslye lorde Iesus Christ defende now thy carefull congregacyon that they perpetuallie maye prayse the & ryght. Helpe vs our mercifull God, & redemer, and delyuer vs for the glorie of thy most holie name. Be fauourable to preachers our iniquytees for thy graciouslye promes sake. Conserue in our churche the sincere and faythfull mynisters. Graunt them by thy holie spire, thy myghtye strenght and power, as the 67. Psalme specyfeth God with stronge wordes, wyll assyst hys preachers.

Papystes

Truth is it, that both the vnshamefast and horryble blasphemyes of the obstynate papystes and monkes, and also our daylye vnthankfulnesses and vices haue deserued sore plagues and penalties yet lete vs not cease to call vpo god our most mercifull father with amendement that he defende vs from all false worschippenges, for hysonlye sonnes sake our lorde Iesus Christ. And that this propheticall verse or Epitaphe of our fathers

Johan Pomerane.

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thers owne makynge, maye be clerelye
fulfylled.

Pestis eram uiuens, moriēsero mors tua
papa.

Alyue I was, thy pestylence.

Thy Antichrist, thy pope of Rome.

And now I dead, wyll be from hence.

Thy deathe & thy most dredesfull dome;

God haue the prayse for euer. Amen.

The Christen prayer of the most
noble prynce electour Johan Frederick
duke of Saxon, in hys godlye warres as
gaynst Antichrist & hys upholders
Translated by Johan Bale.



Loorde eternall and my God/
in the put I all my trust. Pres
serue me fro my pursuers/ and
kepe me out of their cruell ha
des. Lete them not rauyne me
vp/as the lyon the shepe/neyd
ther yet teare me in peces/ whyle there is
non to assyst me. O loorde and my God/if I
haue done soch thyng as the pope and Em
prour do now laye to my charge/ as that I
shuld support yll doctryne and renouce true
obedynce. If I haue done wyll to anye
saythfull

The Duke of Saxons prayer.

saythfull seruaint of thyne or begunne thys warre yncompelled. Suffer myne enemyes to vexe me and take me / yea lete them treade my lyfe into the earth / and throwe my honour / my power / poss. sions / and peoples / with all that thou hast geuen me / into the dust.

But thou my ryghteousse lorde God / knowest the hartes of vs both. Therfor stande vp lorde strongelye in thy wrath / and shewe thy selfe as a myghtye God agaynst the furyouse indignacyons of myne enemyes. Establysh me a freshe in the offyce wherewith thou hast charged me / that in myne owne landes and amonge myne owne folke I maye dwell in peace. That they maye into a saythfull congregacyon be gathered vnto the and not to the pope. Lete them heare thy blessyd worde lorde / and not hys / call vpon thy name and not on ydolles / and brynge vp their chyldre and famelyes accordynge to thy most holye wyll and commaundementes.

Therfor aryse most blessyd lorde / and lete it be wele knowne that thou art more myghtye than all our bloudehurste aduersaries. And the moche more rather / for that there is at thys daye in no kyngedome (lorde) vndre the sunne / anye other manifest churche or Christen congregacyon / wherin thy holye worde is apertlye / frelye / and purelye taught / and the sacramentes accordynge to thy true instynacyon mynystred /

The Duke of Saxons prayer.

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neither yet (eternall father) thy holye name called
vpon rightlye by thy dere sonne Iesus Christ our
lorde in the holye Ghost/than onlye our churches and
those that be of our true belene.

The Pope and the Emprour wyll in no wyse abyde
thys church / but seke in all their polycyes the utter
destruccyon thereof. They now labour with tothe
and nayle / for thy syncre and pure doctryne to set
vp mennys lyces/and in place of thy true worshyp
pynges to auance foule ydolatrie. We knowe it (bles
sed lorde) to be our bounde dewtye / both to stoppe
and withstande their wycted and frantye enterpry
se/as wele for our owne subiectes as for their poster
tytes. And therfor good lorde/ what we haue / and
what we maye/we put now whollye in hasarde/that
the hygh treasure of grace/thy precyouse worde and
thy holye name/maye graciouslye remayne styll as
monge vs/and so be had in continuance/and lest for
imytacyon vnto our posteritytes.

Thou God almyghtrye/whyche art the most ryghte
ouse iudge of thy peoples/ iudge me in thys present
cause accordyng to thy ryghtwysnesse/and no other
wyse than my innocencye therein requyreth. For neither
the pope nor yet the Emprour can shewe hytherto
anye honest pretence of thys their most detestable en
terpryse. I besyche the therfor as thou art my true god
lete the malye of myne enemyes come to nought. Hy
therto haue they agaynst thy holye worde done thys
violence. Defende thy true seruantes/whyche haue
both loued and embraced thy Gospell of saluacyon.
Thou God without fayle/art the selfe ryghteous iud
ge/that serchest the inwarde hartes and reynes. Thou
lorde so clerelye beholdest the most hydden secretes of

The Duke of Saxons prayer.

the harte/that neyther they cā deceyue the no yet moe
ke the with all their perswasible gloses / as they do
soch men as knowe not their wyckedcraftes.

God is my stronge shyelde of defese/preseruyng the
whych are true harted. But to soch dyssemblers and
scomers as with craftye colours de clocke their unwar
de myschefe and malice/he is a most earnest enemye.
the lorde is a ryghteous iudge/ &c. soche a lyberall
God as geneth hymselfe daylye to the that heare his
worde/and saue the in all daungers. But where as
his worde is contempned and blasphemed/as with the
cruell Pope and Emproure/whych haue longe tyme
contynued in their wycked purpose/ Loo/ beholde/my
lorde God becometh a stronge warryour/yea his ar
moure and weapons are layed fourth/he hath sharpe
ned his swerde/ he hath bent his bowe and made it
redye/therupon also he hath done his arrowes of de
struccyon/so that perpetuall deathe wyll vpon them
fasten/that shall with those dartes be stryken.

The blasphemouse Pope and Emproure haue now
conceyued myschefe/they trauayle all great with ini
quyte/but a thyng of nought are they lyke to brynge
fourth. They both haue labouryouslye dygged a pytt/
and with wycked haman shall in conclusyon droppe
into the snare they haue made. Their vnhappye wor
kes wyll heauylye lyght vpon their owne pates/and
vpon their backes wyll their wyckednesse fall to their
no small grefe. In the meane season wyll I render
shankes vnto my lorde God for his ryghteousnes
sake/and magnysye the name of the kyng
that is hyghest. Amen.



